

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

“Old age can learn much from youth. They keep us abreast with the times ; they keep us alive to the burning questions of the day. Therefore, let us listen to the young with sympathetic hearts, the better to adapt our counsel to their needs.”—RULON S. WELLS.

No. 36, Vol. 96

Thursday, September 6, 1934

Price One Penny

THE RELIGIOUS CRISIS OF TODAY

By ELSIE TALMAGE BRANDLEY

OF THE Y. W. M. I. A. GENERAL BOARD

THIS is a gathering of the leaders of youth—Latter-day Saint youth—and in the presence of you who give so generously of yourselves I stand in sincere tribute. Yours is the gift of which the poet might have been speaking when he said, “Who gives himself with his gifts feeds three—himself, his hungering neighbour and me.”

I am glad and thankful to be living today and in my own particular generation—the middle generation of three now working in M. I. A.—for we have an older, more experienced one to lead us with their wisdom and a younger one to fire us with enthusiasm and energy. We have both of these to help in guiding us past our own individual problems into the almost frightening ones of a new day. To deny the fact that we are facing a new day is to close our eyes to the world about us ; to prove ourselves blind and deaf to sights and sounds so significant that an intelligent mind not only must admit them but must integrate them into the shifting, colourful pattern which is life just ahead. With the passing of every generation emphases shift, certain problems give way to others, answers change with the changing times. In view of the amazing progress and drastic change of the past century it is easy to see something of the reasons why problems have become more acute and less easily soluble by old methods of discipline and pronouncement.

In the Church of Jesus Christ of Latter-day Saints change has kept pace with that outside the Church, and rightly so, for Mormonism is based on a foundation of modern revelation, and therefore has greater right to change, under authoritative direction, than have many other existing organizations. Changes have come and will continue to come in traditions, observances,

methods. The Lord, we are told in the first section of the Doctrine and Covenants, spake to His servants after the manner of their language, that they might come to understanding. Is it irreverent or sacrilegious to conclude that with deeper understanding language might become increasingly explicit or profound?

Of some things we are sure; to certain rooted principles we cling. As Latter-day Saints we accept the divinity of Jesus of Nazareth; we believe implicitly in the restored Gospel as given through the Prophet Joseph Smith; we regard the General Authorities of the Church as being divinely commissioned to speak in the name of God and bear testimony to the Godship of Christ; we accept the standard works of the Church as authoritative utterances given for the spiritual guidance of man upon the earth. A party of geologists, crossing a loose shale deposit on a steep incline realized that the shale was slipping. Most of the party reached the opposite side of the hill in safety, but one, bringing up the rear, saw that the sliding rock was carrying him in its glacier-like grip toward a declivity which might mean death. Looking ahead he saw in his path a trunk of an old tree, and recognized there a chance of safety. Reaching the stump, grasping it and clinging grimly, he was able to hold on while the entire deposit of loose shale passed. His knowledge of the stability of a tree to remain firmly rooted in spite of shifting surface rock gave him assurance; he could face apparent disaster clinging to that which was thus rooted. To the fundamental roots of Church belief we cling; to them we anchor our faith; in them we believe. Differences which may arise between groups and individuals are not based upon these roots. Outside of this which is basic, opinions may diverge. As leaders, let us examine possible evidences of differences and reasons for them, if they exist; and try to glimpse a possible solution.

CONSIDER again the many new ways of life which are today presenting themselves for understanding and incorporation into a new system—politics, economics, technology, science, education, social welfare, recreation—immense others. Any occasional misunderstanding between youth and maturity might be one chiefly of orientation—of finding orbits in the new system. Maturity goes hand in hand with youth in meeting most of the changes in fields of invention, of discovery, of scientific advancement, or recreation and vocational training, and of many new applications of accepted religious truth. If they part at a gate through which youth demands the right to pass and at which maturity hesitates, is it not, perhaps, because youth ever was curious and daring and inquiring, while age, having made its own ventures, longs for security?

Parents and leaders provide and administer education, and education teaches youth to explore, to experiment, to try new ways and find new paths. Is it consistent to resent what is found in these educational journeys? Do we strive to discover how far we leaders and parents might be lagging behind youth, instead of trying to measure how far they are getting away from us?

In the religious situation confronting us today the world finds old conditions inadequate. The Church of Jesus Christ of Latter-

day Saints is having no more and perhaps much less difficulty in making religious adjustment than are others, but it is no longer possible for the Church to remain apart from the world. In their reading, their studies, their observations and their contacts, youth makes discoveries which to them seem new. When such discoveries appear to threaten time-honoured religious traditions of their elders, concern inevitably is aroused.

The situation is not new in this age nor in this Church; people ever have held dear their religious beliefs and practices, major and minor, and have resented innovations which have endangered them. Five centuries ago Columbus was refused help in his attempt to prove the earth round because the Bible had spoken of the four corners of the earth, and a sphere could not have four corners. Five years ago a woman insisted upon her daughter refusing an anæsthetic in childbirth on the grounds that the Bible had said that a woman should bring forth her children in sorrow and suffering.

We must not, now and in the latter days, and especially in the Church of Jesus Christ, make the Word of God grounds for unnecessary misunderstanding. Quoting from the statement of a late member of the Quorum of Twelve Apostles:

Let us not try to wrest from the scriptures in an attempt to explain away what we cannot explain. The opening chapters of Genesis and scriptures related thereto were never intended as a textbook of geology, archaeology, earth-science or man-science; Holy Scripture will endure, while the conceptions of men change with new discoveries. We do not show reverence for the scriptures when we misapply them through faulty interpretation.*

According to my belief, to know the fundamental truths of the Gospel is to leave one free to go far and wide, anchored by that knowledge, in search of all else that earth and sea and skies have to teach. Instead of making religious truths a bone of contention and source of differences, should we not, as leaders and individuals, try to make them a means of bringing order and harmony out of apparent confusion?

ONE of the influences bringing about a new day, an influence vital in its importance, is that of reading; but one of to-day's shale deposits is uncritical reading. Study of the printed page must be analytical or it becomes either meaningless or too powerful—both dangerous conditions. I quote at random a line or two from various sources to remind you of what youth reads day by day—week by week—and ask: Could we have lived on such a diet of reading matter before our own ideas were defined clearly and established firmly, and remained uninfluenced? Must we not admit that forces surrounding youth today are more potent in encouraging them to question than were forces yesterday?

Robert Morse Lovett, in *Current History* for January, 1934, describing the Fair at Chicago, Illinois, says:

Evidences were abundant of the achievements of science—telephone, radio, television, airplane—but where was the evidence of the larger life

**The Earth and Man*, by James E. Talmage. Published by the Church in 1931.

of mankind, or promise of it? Disappointment was especially acute when people went to the halls of Social Science and Religion. The exhibits in the last two suggested a troubled doubt as to the meaning, reality and future of progress toward a larger life. . . . Throughout the Fair comments on every hand were heard to the effect that modern improvements had mechanized life, but had failed to enrich values of living.

Albert Edward Bailey in the *Christian Century* for January 24th, 1934, presents an imaginary dialogue between the architect of a new church and a dreamer who has ideas of what a church should be. The dreamer says:

"See if you cannot find somewhere in the structure places for meditation—I see them as pathways to God. Take, for example, the pathways of service. . . . with statuettes illustrating the parable of the Good Samaritan, wall frescoes showing Lincoln emancipating the slaves; the first use of anæsthesia, Howard and prison reform; a Carnegie library; Jane Addams and Hull House. . . ." The architect replies, "This dream of yours means scrapping many of the old ideas and practices; I doubt you'll ever get the church as a whole to accept them," and the dreamer answers, "Well, aren't we in the midst of social revolution of first magnitude? Why shouldn't the church do a little revolutionizing. . . . if it would. . . . bring the kingdom of God a little nearer?"

Glenm Frank, in *The Will To Doubt*, says:

The will to believe has given us our great saints; the will to doubt has given us our great scientists. The goal of the intelligent man is a character in which the will to believe of the saint and the will to doubt of the scientist meet and mingle. Neither alone makes a whole man. A merely blind faith gives us a soft saint; a merely blind doubt gives us a hard scientist. Humanity owes much to the saint and much to the scientist, but humanity would fare badly if the world were peopled solely by saints with a blind faith or by scientists with a blind doubt. Modern science is modest. It suspends judgment when it does not know. In all other fields—religion, politics and so on—we must learn to do likewise. We must act in the light of the best we know at any given moment, but we must be willing to hold our beliefs open to revision in the light of new facts. Thus can we combine saint and scientist.

WITH thinkers such as these urging youth to question, why should they not? Mature leadership cannot afford to remain apart, aloof, waiting at a gate for youth to return from their explorations. We, the leadership of the M. I. A., must go with them and learn what they learn and see what they see. A young man of M. I. A. prominence, asking his father a question, received answer: "I never want to hear you speak of such things again in my presence." This man refused to pass through the gate of inquiry with his son, and his power of leading the boy was lost. Leaders in M. I. A. must not lose their contacts through such an attitude! Youth must ask in order to find answers; youth must analyze and harmonize. Their very eagerness to do so is indicative of their interest; indifferent passiveness would be death, but this intensity is life. Youth must be converted personally; only on the strength of a converted youth can this Church realize its high and glorious destiny.

On the other hand, youth must admit the fact that it accepts much without criticism and doubt; fruit is eaten without know-

ing botany ; stars are loved in ignorance of astronomy ; telegrams are sent with no knowledge of the Morse code ; love and friendship, home and books and nature become dear and of great value with little attempt to explain technical reasons. Let us not encourage youth to segregate religion as the only phase of life upon which to concentrate doubtful inquiry ; let us help them to see that they accept certain conditions with no stronger proof of their doing so than that they provide joy and hope and faith and courage ; can they not accept religion, up to a certain point, with the same composure ?

Quoting again from *The Earth and Man*, let us realize that :

It is natural for the young and immature mind to think that what to it is new must of necessity be new to the world. Comparatively inexperienced students are discovering from time to time apparent discrepancies between the faith of their fathers and the development of modern thought, and these they are apt to magnify and exaggerate, when as a matter of fact their great-grandfathers met the same seeming difficulties and yet survived. Believe not those who assert that the Gospel of Jesus Christ is in any way opposed to progress or inconsistent with advancement.

LEADERS of youth in the M. I. A.—what can we do? Certain it is we cannot dismiss the individual problems of boys and girls simply because their great-grandfathers had similar problems ; we must regard every young person who has a question as we would an investigator, and give each the same prayerful consideration. The way of youth may not be of our way ; their language may seem frank and strange and irreverent to us ; but to them we, perhaps, appear strange, too. We might regard youth and maturity as travellers, bound for an oriental port. Youth may travel east, into the rising sun ; age may go west, toward the evening shadows ; but at their common destination they will meet and realize that both were headed straight in their course of travel ; but there will always be between them the difference of experience along the way. Has not the cumulative power of Mormonism in a century been sufficient to form a cement, joining all truths and desire for truth into a oneness—a unified search in which all members, regardless of age, can set forth together? Is there a place—a legitimate and reverent place—for inquiry into the building of a testimony? We answer—we *must* answer—yes ; and say that the basis of doubt and inquiry has been the genius of the Church ; the power through which members have fought their way into it.

James E. Talmage, asked how he received his testimony, replied :

Though I seem to have been born with a testimony, yet in my early adolescence I was led to question whether that testimony was really my own or derived from my parents. I set about investigating the claims of the Church, seeking a way out if its claims should prove to me unsound. After months of such inquiry . . . I was convinced of its truth once for all, and this knowledge is so fully an integral part of me that without it I would not be myself.

Another conversion is described as follows :

At first he was prejudiced against the doctrines, but as the elder continued to preach . . . it produced an extraordinary effect upon the

mind of Daniel Spencer. For two weeks he closed his establishment and refused to do business with anyone; he shut himself up to study and there alone with his God he weighed in the balance of his clear head and conscientious heart the message he had found. . . . One day . . . he exclaimed, bursting into a flood of tears: "The thing is true, and as an honest man I must embrace it, but it will cost me all I have on earth." He saw that in the eyes of his friends and townspeople he must fall from the social pinnacle on which he stood to that of a despised people, but he stepped off like a man.

These, which have been the experiences of many born in the Church and out, explain the marvel which is the power of the Gospel. With a membership largely constituted of those who have joined the Church after searching investigation—who have questioned the beliefs of their fathers—we cannot say, consistently, that youth has no right to question religion as any other human concern and evaluate it in terms of individual worth.

I WISH I might be given inspiration to suggest to you leaders potent means of reaching and holding all the young people of the Church; I shall leave what I hope might be one helpful thought, and it is this:

Listen to what they have to say; open your hearts and minds to their problems. Never bid them be silent, but inspire them to cry out to you the innermost questions of their souls. Forget your own convictions in listening to them; remember your convictions only when you come to make reply.

One woman has said:

The rapid social reorganization of the time has made flexibility necessary, and only those who are alert and vital, who are curious about life, elastic enough to assimilate new ways of thinking and living, can adjust themselves to altered circumstances and face the future without fear.

Youth and age both can and will and do accept the rooted principles of the Gospel—the fundamentals. As a Church, I repeat, we accept the divinity of Christ, the restoration through Joseph Smith and the authority of God held by those commissioned today to speak in His name. This is the anchor to which we must—and do—and will hold. Securely anchored thus we may look into every new theory, every new belief, every new thought, and accept what is of value to us. As leaders, what can we do, I ask again; and again give answer: Listen to youth and learn from them; talk to youth and teach them! Lose no opportunity to light from your fire of belief the fuse which will ignite in them a spark of testimony—that electric force which will generate in them energy to work for the Church; heat to warm them to the Gospel; light to illuminate their way toward a realization of that highest conception of intelligence as the Glory of God. May God grant us the reward of seeing the crisis of religion today turned toward the great and glorious possibilities which are inseparably bound up in these latter days with our great and glorious Church—the Church of Jesus Christ!—(Address delivered June 5th at the annual conference of the Mutual Improvement Associations held in the Tabernacle at Salt Lake City, Utah.)

A CHANGING ATTITUDE

By CLARENCE H. TINGEY

PRESIDENT OF THE AUSTRALIAN MISSION

MUCH has been said and written by those interested in Church activities respecting the changed attitude of people generally towards Mormonism. It has been interesting to study the comments of Church leaders regarding this important factor of Church growth and development.

It has not been many years since those who declared themselves in any way associated with the Church of Jesus Christ of Latter-day Saints were ostracized from others, particularly in the field of religion. Church history is replete with instances of pronounced intolerance, reflecting in some cases bitter opposition towards anything bearing the name of Mormonism. Today in Australia, much the same as in all parts of the world, we find a remarkable change in public opinion. There are many who still express ill-will towards Mormonism, but these are only those who, through ignorance, retain a belief in old stories of slander.

When opportunity would permit, I have made special calls on prominent business men in various parts of Australia. Taking a copy of the Book of Mormon, I have entered large business establishments and gained interviews with presidents, chairmen of boards of directors, and managers. There have been times when it has been difficult to get past under-secretaries and office staffs, but once an interview has been obtained with these heads, I have never failed to have a friendly and interesting conversation, nor have I ever had a refusal to my invitation to accept a copy of the Book of Mormon.

It has been most interesting, at times really astonishing, to find how well-informed these men are regarding the history of the Latter-day Saints. Almost invariably they will pay a high tribute to the works of the Prophet Joseph Smith and President Brigham Young; seemingly being much better versed on the actual history of the Church than on its doctrines, a circumstance which it is not difficult to understand. I remember particularly an interview I had with one of the leading medical men of Australia. Indeed, he is classed by most as the leading authority of medical research in Australia. For fully thirty minutes this man discussed what he considered to be the phenomenal achievement of the Mormon pioneers under the leadership of President Brigham Young. I know of few tributes paid President Young which honoured him more than that uttered by this celebrated doctor.

It was my privilege recently to receive an invitation to attend a meeting of ministers of religion in the City of Sydney. The meeting was held in connection with the visit of the renowned churchman, Rev. Dr. F. W. Norwood of the City Temple of London. Dr. Norwood is a native-born Australian, and was visiting his homeland as part of a world tour. There were gathered together the leading clergymen of the city of Sydney, among whom were many of Australia's leading educators and thinkers.

(Continued on page 573)

THURSDAY, SEPTEMBER 6, 1934

EDITORIAL

TABERNACLE CHOIR AT CHICAGO FAIR

LATTER-DAY SAINTS who keep in touch with general Church news have very frequent occasion to rejoice on account of the excellent prestige the Church has acquired and is still acquiring in America. One of the recent occasions for rejoicing was the announcement that 250 singers of the famous Tabernacle Choir of Salt Lake City would be sent to the great Century of Progress Exposition at Chicago to sing for a week at the Ford Symphony Gardens, beginning about September 10th. Several of the programmes will be broadcasted during the week over various groups of stations, affiliated with the Columbia Broadcasting System. And on Sunday, September 16th, the Choir will sing to five million people over a hook-up that will extend all over the United States.

But this will not be the first appearance of the choir nationally. It is because the Choir is already favourably known all over America that the new opportunity has come to it. Every Sunday morning, it will be remembered, the Choir sings sacred music for an hour in a nation-wide broadcast over the Columbia system. This is done by aid of the microphones in the Tabernacle at Salt Lake City. It is to these tabernacle broadcasts that the Choir, in part at least, owes its fame and its new opportunity. But the thing that rejoices us is that the Choir has this fame and this new opportunity.

Honours that come to the Choir are reflected, of course, upon the Church which maintains the Choir and of which the singers are members. Now the Choir is recognized as one of the finest organizations of the kind in America. Logically, then, the Church and its people cannot have the character formerly ascribed to them. Since a tree is known by its fruit how natural it is to come to this conclusion. Likewise, the Church cannot be a wicked institution if its members are an upright, honourable people of proved integrity.

This is a point for all to remember who love the Gospel and are grateful to the Church through which the Gospel was brought to them. Naturally they want to keep untarnished the reputation and honour of the Church; hence they are careful that their own conduct shall be as nearly blameless as they can make it. No loyal citizen will betray his country. No worthy son will dishonour his mother. Every good Latter-day Saint will strive in his living to maintain the standards of conduct taught by the Church. This is one reason why the Church in Europe will

continue to grow in favour as it has done and is doing in America, and as it has been doing on this side of the Atlantic, particularly in recent years. The light of truth will grow in brightness.

Favourable publicity will open many doors now closed to the Gospel message. This explains why the Choir is going to Chicago. This explains why the Choir went to the great Columbian Exposition in Chicago in 1893—the first extensive trip it ever took and undertaken at a time too when prejudice against the Church was very strong, but weakened from this time on. It gives the reason why the Choir also went three thousand miles away from home to sing at the Irrigation Congress in New York twenty-three years ago. This is the key to a variety of activities engaged in by officials and organizations of the Church. With what results?—a better understanding by the people generally of the principles and objectives of the Church. Evil-minded people had spread abroad so much intense prejudice against them that the delivery of the Gospel message through our missionary methods has been seriously handicapped. In defense the Church has been forced to use available publicity means, with excellent results.

But out of this publicity much good has sprung, aside from that attendant upon the publicity as such. We refer to the personal good obtained by the individuals who participated. They engaged in cultural activities of high educational value. Thus they served the Church and (as is always the case) were greatly benefitted themselves; hence these participants have always felt amply rewarded for their efforts, though their services were given entirely gratis.

The Choir members who take the trip to Chicago in September will consider themselves honoured by being invited to go, and they will respond gladly to the call. They will give their time and their talents, and will have a joyous time—will be made happy by the service they render. We can say this with perfect assurance that it is the truth. It is always a fact that every one who sincerely, worthily, and unselfishly serves the Church in any capacity whatsoever is made happy by so doing. And this experience is a testimony that the service is acceptable to the Master and constitutes the most satisfactory type of reward.—
JOSEPH F. MERRILL.

THE "MILLENNIAL STAR"—M. I. A. SLOGAN COMPETITION

"By my actions I will prove my allegiance to the Church." By what actions?

The M. I. A. slogan for the 1934-35 season is a ringing challenge to the youth of the British mission. It calls for vision, for determination, for decision—about things which are vital.

In 79 branches throughout the mission during the coming

M. I. A. season, upwards of 1,000 young people, the cream of the Empire's youth, will repeat this slogan. In a broad sense it will mean to them a sacred pledge to order their lives to the Gospel. But personalities differ, abilities differ, ambitions differ. The great genius of the slogan is that it strikes home to the individuality of everyone who gives it utterance. If this is so, then, there will be upwards of 1,000 individual mind-pictures of just what "actions" means, and as many different conceptions of how the slogan may be applied in one's own life in order to benefit one's self and one's associates. For example, perhaps "actions," in this individual sense, may mean to one a determination to accept the responsibility of conducting a Bee-Hive class or a Scout troop. It may mean to another the devising of a plan to enlist new members in the Sunday School, or to still another, a decision to take an active part in the great creative programme of Primary. In fact, it may mean any one of a hundred concrete steps that will help to bring about a new day for the British Mission.

To reflect the spirit of the new vision and determination inspired by a contemplation of the broad scope of the M. I. A. slogan—this is the purpose for which the *Millennial Star*-M. I. A. Slogan competition has been planned. The unmistakable challenge of the slogan is: What are *you* going to *do*? The answer to this challenge must be a personal plan for putting the slogan into action. And in this thought the competition finds its theme. Here are the particulars:

Required is an article, *not* to exceed 500 words, setting forth "My personal plan for putting the 1934-35 slogan into action." Anyone who is affiliated with the M. I. A. or who contemplates joining, with the exception of the Mission M. I. A. board and the travelling elders, may participate. Contributions should be addressed to: The *Millennial Star*-M. I. A. Slogan Competition, 5 Gordon Square, London, W. C. 1.

The competition begins today, and contributions will be accepted until October 4th. As the nature of the competition precludes the selection of one personal plan as better than another, no final winner will be declared. Instead, ten contributions will be selected by the contest judges for publication in the *Star*. And to the writers of these articles selected to be printed will be awarded the finest of prizes, a year's post-paid subscription to the *Star*.

The first of the ten articles selected for publication will appear in the October 11th issue of the *Star*. The rest will follow consecutively each week until December 13th, when the series will be completed.

Star readers! M. I. A. members! Sharpen your pencils, search your souls. And let's show the world that the youth of the British Mission are not without plans for putting the new M. I. A. slogan into purposeful action!

WHILE THE WORLD IS THINKING

CHRISTIAN GAUSS, American man of letters, representing a school of thought that is growing in the world, writes a guest editorial which he calls "Youth" in a recent issue of the *American Magazine*. In the concluding paragraph he says,

pointing out the unprecedented opportunities actually facing the present generation :

We need desperately a new system of education, a more vital religion, new forms of government, new uses for leisure, and new ways of living.

Every shift in the modern landscape reveals unlimited prospects for members of the Church to tackle with a new type of "gardening." The fields of earth moan for productive reconstruction, and now as never before, do objects present themselves that cry out aloud for intelligent expressions of the will. Like a ship on a tossed sea, the world is pitching to and fro in search of captains and crews that will not only lead into an entirely new port of call and there effect a steady landing, but that will carry forward the commerce and business of earth-life on an entirely different level.

In all these tasks, every young man and woman can co-operate, no matter what his job. The first step is to pick out one of these fields of reconstruction ; focus your energy and interest. Avoid the mistake so many of your elders made—build your life around your work and not around money. The promise is so rich that if you will stake out a claim, your elders will say to you as Emerson said to young Walt Whitman, "I salute you on the threshold of a great career."

That is the way one writer sees the world stage. For us, in the Church, the fields of reconstruction are now being pointed out by inspired leadership, especially with regard to recent developments here in our very midst—the expansion of the Church programme and the development of auxiliaries. It remains for us to act.

The beauty of membership in the Church of Jesus Christ of Latter-day Saints is that we are organized for action. Each year the organizations of the Church mobilize under press of the great need of the day. Proof of "allegiance to the Church" will find expression in more and subtler ways than one during 1934-35.

Can we, standing in the shadow of a world emergency, holding the power to dispel all vestiges of gloom with the light of truth, conceive of any greater plan for better education, teaching the principles of the vital religion that we have, than our organized Sunday Schools? Is a more complete form of government than that of the Priesthood quorums to be imagined? Will the outside world, the frenzied fits of dictatorship with all its spectacular appeal to the imagination, supply the vivifying methods of leisure-time guidance and formulate the new modes of living that are sure to come, or will the Relief Societies and Mutual Improvement Associations rise to meet the demand for the abundant life?

The challenge is ours, and it remains for you and me to answer. Will our Sunday School cover its field in your locality, or will starving souls that have come to hate the name of religion because of misapplications go hungering for righteousness unfed? The injunction of the Master, it seems, was "Feed my sheep." Will young men and women, caught in the gregarious web of modern complexity be allowed to proceed to disillusionment and wrecked lives, or will we build better individuals through our Bee-Hive, M Men, and Gleaner departments? Recognizing that

we stand equipped to solve the world's problems with the un-failing panacea of undying spiritual values, what shall be done about it?

One course only remains clear. The answer comes back to—the individual himself! We may well point out what the world is thinking, but until we ourselves are in action, our observations will lead nowhere. We must follow our observations with the quiet but firm resolve, “By my actions. . . .” Each must assert his faith in the Restored Gospel to lead himself and the world to a new era of peace-in-happiness. While the world is thinking, let us do something about it!—G. HOMER DURHAM.

THE CHRISTIAN CODE AND AUTHORITY

ON a day early in the spring of 1820, the Lord announced that humanity was to have a new deal. He declared that the world had been running along for nearly two thousand years, that issues were being mixed, and that there was soon to be set up a new code and an authority under which the code was to operate. He declared that the code was really not new, but that on account of variations which had crept into it, it would appear to many to be new.

On May 25th, 1820, the authority was established. John the Baptist, acting as the authorizing agent, appeared to Joseph Smith and Oliver Cowdery on the shores of the Susquehanna River, made them the authorized agents of the Most High, and saw to it that they signed the code by means of baptism.

Later, another authority was set up when Peter, James and John, acting as authorizing agents, restored the Melchizedek Priesthood. On April 6th the Church was legally organized under the laws of the State of New York.

In these days of codes and authorities it is interesting to scan the Christian code. Instead of the Blue Eagle, the Christian has the Cross—symbol of vicarious death and, at the same time, of a glorious new life.

The Christian code is simple. It requires that those who join must love the Lord with all their minds and strength; that they love their neighbours as themselves; and show that love by doing unto others as they would have others do unto them; that they refrain from covetousness and all manner of evil; that they judge not; that they succour the widows and the fatherless; that they have compassion on the sinner and attempt to save him.

The code is set forth rather fully in the Sermon on the Mount as it is found in the Gospel according to St. Matthew. It has been reiterated and made more clear in our day by the Prophet Joseph Smith and his successors.

Those who come to believe that the Christian code is beneficial both to the individual and to society and wish to join themselves with the movement, are asked to sign. This signature is not in ink on paper, but of water and of the spirit by means of baptism administered by authorized agents of the Most High. The signature is free and beautiful. The promise is given that those who accept the code and abide by its mandates shall find happiness—Life, and that more abundant—both here and hereafter.

The code not only demands an attitude, but a performance. It is designed for rich and poor, educated and ignorant, although it leads from ignorance. There can be no slaves under the code. A slave may belong, but the owner of a slave, real or virtual—never! The owner's very act of possession violates the code.

We have now celebrated the one hundred fifth anniversary of the establishment of the authority to administer the code. Wherever there are those who have signed, there is rejoicing, for God has remembered His people and is setting about rebuilding the Kingdom of God on earth.—(HARRISON R. MERRILL, in the *Improvement Era*.)

A CHANGING ATTITUDE

(Concluded from page 567)

Dr. Norwood addressed the meeting, and in a most interesting manner drew attention to the influence religion had had upon the nations of the world. When referring specifically to Christendom, he gave particular emphasis to what he declared to be the need of positive and authoritative action on the part of Christian denominations. He pointed out strongly that the present divided condition indicated weakness and uncertainty. The situation at this point struck me most forcibly. Here was a group of some two hundred men, all of whom had received specific commissions from their respective churches to administer in spiritual affairs. Most of them represented denominations that are declared to be Christian.

As Dr. Norwood called for an indication of authority in Christendom, I was forcibly impressed with the thought that not one of those present with the exception of myself who was the least conspicuous among them all, would produce accurate evidence to prove his right to speak authoritatively in the name of the Lord Jesus Christ. This extraordinary fact was the more interesting to me because the gathering was held on the 15th of May, the 105th anniversary of the restoration of the Aaronic Priesthood. On this day in May in the year of 1829, John the Baptist, as the resurrected forerunner of the Lord Jesus Christ conferred the Aaronic Priesthood upon the Prophet Joseph Smith and Oliver Cowdery. Since that time, divinely appointed servants have travelled the world over speaking most positively and authoritatively in the name of the Lord even as Dr. Norwood declared was essential.

As one studies this situation carefully, he finds a most encouraging outlook for missionary endeavour in the Church. On the one hand, he sees prejudice against Mormonism noticeably declining, and on the other, repeated acknowledgments of world leaders that Christian nations need the influence of those who can speak as men having divine authority.

The weakness of man and man-made institutions has produced an extraordinary condition in the world. Political, industrial, social and religious institutions are crying out as voices in the desert for leaders who can give more than that which has had its beginning in the mind of man. Mormonism holds the key to the

situation. It is built upon the foundation of divine revelation, and has at its head men who have received commission to legally speak and act in the name of the Lord.

To make the people of the world acquainted with this fact is the great task that lies ahead of the Church. Its consummation calls for individual effort and loyal support from every member.—(*Deseret News*, Church Section.)

CHURCH WIDE NEWS

VISITORS at the Century of Progress Exposition in Chicago during the week of September 10th will have an opportunity to enjoy an unusual musical treat. The world-famous Mormon Tabernacle Choir, numbering more than 250 singers, will give morning and evening concerts during that period in the Ford Symphony Gardens, one of the show places of the Exposition. As some of the finest musical organizations in America have presented concerts in the Symphony Gardens during the current Exposition season, the Tabernacle Choir's engagement there is considered a distinct recognition of its excellence.

In addition to its concert work, the Choir will broadcast several programmes from the Symphony Gardens. These special concerts will be released over different groups of wireless stations, and will be culminated on September 16th with a coast-to-coast net-work broadcast over the facilities of the Columbia Broadcasting System to 5,000,000 listeners.

Twice before the Choir has travelled eastward to give concerts. In 1911, the group sang before the National Irrigation Congress in New York. In 1893 it followed a strenuous itinerary to make appearances in a score of eastern cities, including a command concert in the White House before President William Howard Taft, and participation in a competition for choruses at the Columbian Exposition in Chicago, at which it won an award.

TO MARK the spot of Brigham Young's historic utterance, "This is the Place," the Utah Pioneer Trails and Landmarks association has planned the construction of a

£20,000 monument and park to be undertaken in the near future. According to George Albert Smith, president of the association, organizations throughout the intermountain west, recognizing that it will commemorate an event that determined the destiny of that section of America, have pledged their support to the project. If present plans materialize, it will require many months to complete the project, as it is planned to build the monument with stones sent from every part of the world from which the Latter-day Saint people gathered to build up the great Inland Empire.

SMALLEST and yet busiest of all the missions of the Church, in point of numbers, is the Temple Square Mission on the Temple block in Salt Lake City. A corps of fifty missionaries is required daily to conduct tourists and visitors through the Temple grounds. In July of this year 18,000 tourists visited the block, more than one-third of whom remained to hear the message of Mormonism, and to have their questions concerning the Church answered.

NOT so long ago, members of the Mar Vista ward of the Hollywood stake, in Venice, California, completed a £13,000 chapel—a magnificent monument to the power of co-operation and unselfish service. Now comes word of the completion of another Mar Vista project, a recreation ground, planned as a summer community project under the direction of the M. I. A., and constructed at a cost of approximately £1,400. The present population of the Mar Vista ward is 800. And it may be safely assumed from the things they do, that they are all active.

FROM THE MISSION FIELD

Erratum—In recording the recent Sunday School outing of the Leicester branch among the reports of the Birmingham district in its August 9th issue, the *Star* erred. Leicester is in the Nottingham district.

Doings in the Districts: London—Wimbledon Common was the scene of the Southwest London branch outing on August Bank Holiday. Gold and green colours flying from two poles marked the gathering place, where games, contests and races provided a programme of entertainment for all who came. In charge of the day's activities was Andre K. Anastasiou, president of the branch.

A garden party at the home of Sister Charlotte L. Hawkins in Streatham took the place of the usual weekday meeting of the Southwest London Relief Society on August 9th. Under the spreading apple trees an outdoor programme was held, after which the guests retired to the house for refreshments. The party was pronounced a distinct success.

Leeds—Young men of the Leeds branch met on August 23rd to organize a Y. M. M. I. A. Selected and set apart as officers of the new organization were George Camm as president, and William Taylor and Douglas Camm as first and second counsellors.

Liverpool—Thirty-five Burnley Branch members visited historic Towneley Hall in Burnley, Saturday afternoon, August 11th. The saints saw the dungeons whose darkness swallowed the lives of princes, the medieval kitchen where feasts were prepared, the barracks where thirteenth century soldiers were quartered, and chairs which rested the weary legs of Charles II. The ramble was supervised by Fred Bradbury, Burnley branch president.

Liverpool district baptized six new members into the Church at exercises in the Burnley Central Baths, Saturday, August 11th. They were Joan Cookman of Preston, Ulga Hill Birbeck, and Sylvia

Hilton of Burnley, Florence Liddle Smith and Dennis Austin Liddle of Blackburn, and Olga Owens Wilkinson of Barrow-in-Furness. President Joseph Fielding Smith, Jr., presided, and Brothers Eddie Preston of Blackburn and John E. Owens of Burnley performed the baptisms, witnessed by 60 saints.

Newcastle—Robert Henry Graham, Joseph Cunningham and Sidney Robert Raine were baptized at a special service held recently in the Sunderland chapel. The ordinances were administered by Elder Murrell C. Ballantyne. Confirmation followed.

Norwich—At a baptismal service held August 18th in the Norwich chapel, Peggy Madge Marshal, Pauline Iris Payne, Pauline Jessie Payne and Ada Sophia Annie Atherton were baptized by President John B. Stagg. The candidates were confirmed under the direction of Elder L. Gordon Park.

The following week, on August 25th, another special service was held under the direction of President Stagg, at which Charles Runacres and Florence Runacres were baptized by him. Confirmation followed.

Nottingham—Alice Lilian Orton and Audrey Mary Barnsley were baptized by Elder Walter K. Barton; Marjorie Osbourne and Douglas Bramley, by Elder James J. Kirby; George Albert Gent and Hilda Day, by Elder Gilbert R. Langdon, at a service conducted August 18th, by President Farron E. Cutler. Following the baptisms, a confirmation service was held in the Nottingham branch hall.

Sheffield—Cottage meetings in the homes of members and friends are being held each week in the Barnsley branch, under the direction of President Robert H. Briggs. Barnsley saints feel that much good is being accomplished through this means of spreading the Gospel message, and are happy to open their homes to the meetings.

Pursuant to the schedule of activities outlined in the branch build-

ing fund plan, the Gleaner Girls of Sheffield branch staged a Rose Festival on July 28th, the proceeds of which went into the build-fund. The entire affair was planned and executed by the girls themselves, from the decorating of the hall to the planning of the programme of songs and dances.

Selected as Rose Queen, by a vote of the girls, was Sister Rita Hardy. Sister Lillian Chapinan and Miss Amy Heap were chosen to be her attendants. The Rose Festival was one of the prettiest spectacles yet to be staged in the chapel.

Ulster—Under the direction of Robert Collins, the M Men of Belfast branch organized a successful char-a-banc trip to Ballywalter on August 16th. Many of the friends and members of the branch afforded themselves of the good recreation it provided.

The M Men of the Belfast branch, to encourage social and recreational activity, have organized a baseball team and have become members of a swimming club. During the past month these two activities have been well supported, and they are proving to be a wonderful source of enjoyment as well as a good means of indirect proselyting.

Welsh—Though it rained during their outing on August 6th, members of the Pontypool branch enjoyed their "Weenie Roast" nevertheless. A cleverly arranged programme of games and contests kept everyone interested and gave all an opportunity for recreation and exercise.

Primary children of the Pontypool branch will long remember their party on August 9th. It commenced with an hour of games, after which all joined in a "Peanut Hunt," searching for bags of peanuts that were hidden in and around the hall. After the hunt, with the peanuts found and eaten, a social was held, at which the members of the branch were paying guests. The receipts therefrom went to the Primary fund.

Personal—Born to Mr. and Mrs. James Fraser on August 7th, was a daughter. Brother Fraser is a member of the Aberdeen branch.

Harry Heyes was the name given to the son of Brother Joseph Heyes and Sister Phyllis McKenzie Heyes of Wigan branch in a blessing pronounced by Branch President W. H. Rickard, Sunday, August 19th. The child was born at Wigan, July 18th.

DEATH

STARBUCK—Sister Harriet Clarke Starbuck, of Rylhill, a member of the Barnsley branch, died August

5th. Her grave was dedicated August 8th by Elder Herbert T. Edgar.

CONTENTS

The Religious Crisis of Today... 561	While The World is Thinking 570
A Changing Attitude ... 567	The Christian Code and Authority ... 572
Editorial: Tabernacle Choir at Chicago Fair... 568	Church Wide News ... 574
The "Millennial Star"—M. I. A. Slogan Competition ... 569	From the Mission Field... 574

PUBLISHER: JAMES H. DOUGLAS, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: RICHARD S. BENNETT, 5 GORDON SQUARE, LONDON, W.C. 1